

ABSTRACT

The major purpose of this study was to create a clothing line that would appeal to young Islamic female immigrants who are in the integration stage of acculturation process. In order to do so, the current study examined 1) the style of clothing preferred among Muslim-American women; 2) modest clothing currently available for Muslim-American women; 3) the level of satisfaction among Muslim-American women with these existing options; and 4) the need for a modest fashionable style.

The research process was structured into two phases. The first phase employed the qualitative technique of focus group interviewing. The results from this phase allowed for an in-depth and personal look into the four main research areas. Results from this phase also guided the development of the second phase, a quantitative study done through an on-line survey. This phase allowed for a quantitative measure of the level of satisfaction among Muslim-American women with existing modest clothing options and also allowed the researcher to develop a line of clothing that would be appealing to this market segment.

The major findings of this study concluded that Muslim-American women feel a disconnect and are generally unsatisfied with current “brick and mortar” stores and on-line stores available in the United States and when given a choice to shop choose to shop outside of U.S. based and owned stores. The findings of this study also concluded what type of clothing Muslim-American women prefer to shop for and what attributes of clothing they find most appealing which served in aiding the creation of a modest fashionable line of clothing, Modestly Beautiful.

This honor's thesis is dedicated to my two biggest cheerleaders Dr. Nancy Rudd and Dr. Jae-Eun Chung. For Dr. Rudd who inspired me with this idea in the first place and to reach beyond what I thought I was capable of accomplishing and to achieve excellence in all of my work. You have made me a better student.

For Dr. Chung whose tireless efforts through my long meetings, frantic e-mails and countless questions made this entire thesis possible.

The dedication from you both has truly touched and honored me.

**Lifting the Veil on Fashion
Filling The Gaps Between Modesty and Fashion Apparels**

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INTRODUCTION

No other religion, in the history of the world, has grown as fast as the Muslim religion is growing right now (Benn & Dagkas, 2006). The growth rate of the Muslim population between 2000 and 2006 averaged out to 1.9% which is much higher than the average growth rate of the world's population which stood at 1.2% over the same time period (Bruce, 2008). Muslims now live in every corner of the globe, and estimates put the Muslim population in the US between 6 to 8 million with the world Muslim population over 1.6 billion (Williams & Vashi, 2007). For many Americans, the Muslim subjective practices are often misunderstood. One of the most misunderstood aspects is the dress of women.

Modesty of women is a central tenet of Islam. Many individuals outside of the faith see it as denigrating to women when in reality it is due to reverence of women that modesty is required. One of the practices often associated with Muslim women is the act of veiling or wearing a hijab. Although this practice is a commandment in Islam, the decision on whether or not to veil, in the United States, is ultimately left up to the women. It is important to note that this research study focuses on Muslim women from the United States. Women residing in other countries sometimes do not have a choice on whether they veil or not. In Saudi Arabia for example, where Sharia Law is the governing force, women must be veiled when leaving their homes. After the Iranian Revolution in 1978, Ayatollah Khomeini adopted a theocratic constitution which is still in place today. Under a theocracy style government, women must be veiled on entering into public (Hooker, 1999). While countries such as Saudi Arabia and Iran do require that women

veil themselves in public, there are many women outside of these countries who choose not to wear the hijab, but on average most Muslim women maintain their modest dress.

For Muslim women who do chose to embrace modesty, the new culture they encounter in Western society is in direct contrast with their custom of veiling and dressing conservatively. These women who choose to maintain their modest dress face many disadvantages. Their limited options in selecting dresses can lead to problems with social acceptance and a loss of identity. Especially since September 11, 2001, Muslim women in the United States, in traditional Muslim clothing, have faced greater scrutiny and suspicion of being a terrorist (Droogsma, 2007). A prime example of this scrutiny was seen on August 29, 2009 at a high school in Tampa, Florida where a Muslim girl, wearing a hijab was told by another student to “Take that thing off your head and act like you’re proud to be an American.” The student was suspended but when she was asked why she confronted the Muslim student by school staffers she stated that the “She [the Muslim girl] looked Middle Eastern, that makes her the enemy because all Iraqis are Middle Eastern” (Marrero, 2009). Studies also indicate, that when a young girl or women chooses only to wear clothing from her original culture in a new host culture, it has negative impacts on the mental health status¹ of that person (Buhi, Khatib, Viner, Klineberg, Clark 2007).

For Muslim women living in the United States, or other western cultures, where short skirts are idolized and runway shows are filled with more flesh than fabric, trying to find a single outfit can be a challenge. Demand exists for the development of fashionable

¹ Specifics of mental health status were not referred to in this study. The study also used the term “mental health problems” which was also not clarified. For the purposes of this study it will be assumed by the research that mental health problems referred to areas of self identity, self esteem and self efficacy.

modest outfits that could easily appeal to Muslim women living in the United States. In fact, considering the demographic characteristics of the Muslim population in the US, the market potential directed towards Muslim women is quite significant. There are currently eight million Muslims living in America, even if you consider only half are women, which is a large portion of the market segment which has been ignored by many retailers in the United States.

For the foregoing reasons, an alternative should be established and available for Muslim women who choose to dress modestly but do not want to choose traditional clothing. The purposes of this study are to examine 1) the style of clothing preferred among Muslim-American women; 2) modest clothing currently available for Muslim American women; 3) the level of satisfaction among American Muslim women with these existing clothing options; 4) the need for a modest fashionable style, and 5) to create designs that can be marketed to this segment. This study will particularly focus on young Muslim women between the ages of 18 to 36 because from previous research it has been stated that the formation of an identity, for young women, plays a vital role in the establishment of a healthy mind set (Buhi et al, 2007).

LITERATURE REVIEW

When a woman of Islamic faith immigrates to the United States she faces pressure to conform to the western style of dress. Theoretically, a person living in the United States is allowed to wear what they want (Akou, 2007). Therefore, the choice for a Muslim woman to wear the hijab or veil is simply a choice and not done so out of religious oppression. The reasons Muslim women dress modestly can be found in the principles of the Islamic faith. To understand why the Islamic faith requires this of Muslim women, one must examine the history of Islam and examine the history of Muslim clothing. Once the history has been studied, this paper will review the market information and current clothing available to Muslim women today.

History of Islamic Clothing

Oh Prophet! Tell thy wives and daughters, and all believing women, that they should draw over themselves their jibabs (cloaks). This will be more conducive to their being recognized (as decent women) and not annoyed. But God is indeed much forgiving, a dispenser of grace. Qur'an 33:59²

The above is just one of many Qur'anic verses that, along with the sayings of the Prophet Muhammad (Hadiths), asks for modesty among women. This is so that they are protected from the gazes of men and not molested. These verses make no specific mention of what type of garments the women should be wearing, so historically it has been left up to free interpretation. The idea of free interpretation relates to a Muslim woman living in the United States that allows for freedom of religion. A Muslim women living in a different form of government, such as the monarchy of Saudi Arabia or the

² It should be noted that the Qur'an was not ever intended to be translated into any other language. For this reason meanings and interpretations get lost. This verse may not be as it is exactly written in the Qur'an.

Theocracy of Iran, usually conforms to what the government has deemed acceptable. One of the ways that these verses have been interpreted is to require that women wear a hijab or veil themselves.

While the symbol of the hijab or veiling is associated with Islam, it is not restricted to just the Muslim community. The practice of veiling is actually pre-Islamic and originated in non-Arab, Middle Eastern and Mediterranean societies (Hoodfar, 1993). It was not actually adopted by Muslims until after they conquered the various empires whose citizens performed this practice during the time of the second Caliph of Islam, Umar ibn al-Khattab from 634-644 (Hoodfar, 1993). The first reference to veiling actually dates back to 1300 BC in Assyria. At that time, only higher-class women, akin to nobility, were allowed to veil themselves (Hoodfar, 1993).

Historically, Christians, Jews and Hindus along with other cultures and religions have also used a head covering, among women for religious and cultural reasons such as prayer and marriage. In some Asian and African cultures men use turbans as a head covering to signify their status in society as well as to create their own religious identity. It actually was not until the time of the Safavids in Iran who ruled between 1501 and 1722 and the Ottoman Empire (1357-1924) that the practice of veiling for women emerged as a symbol of Islam (Hoodfar, 1993). Even at this time the custom of veiling in Islam was practiced by the Muslim ruling class and urban elite. It was not until the 19th century, after the veil was promoted as a symbol of Islam by colonials, that Muslims adopted the veil as a symbol of Islam instead of just a cultural practice (Hoodfar, 1993).

While in the past only the ruling class and elites used veiling, the hijab is now used by most Muslim women in various countries including the United States. There are a variety of reasons that women opt for the veil or hijab. The main reason is the Qur'an asks for modesty. Along with religious reasons, culture and family also play a role in the choice to veil. The specific reasons why a Muslim American women chooses to veil is given a closer observation in a recent study that was conducted with thirteen Muslim American women. In the study, they reveal that the Hijab serves multiple roles and is worn for multiple purposes (Droogsma, 2007).

According to the study there are five major "themes" behind hijab; identity, protection, respect, preservation, freedom. The identity aspect can help a Muslim women identify with other Muslim women in her community and it can also help distinguish her as a Muslim. This is especially important when the woman is not originally from the United States.

The second motive of hijab, protection, reflects Muslim women's feelings that the hijab protects them from being objectified and sexually exploited. It removes her physical appearance from the equation and leaves only her person and mind.

Respect is the third reason, and while the women participating in the study did admit they receive some discrimination when they veil, they on a whole agreed that they also receive more respect from Muslim and non-Muslim men (Droogsma, 2007).

Preservation, the fourth reason, speaks to the fact that women who choose to veil can preserve their beauty and looks for their husbands and family, allowing them to maintain

their intimate relationships between their husbands and close family such as their father, mother, brothers and sisters, since they are given more control over their bodies.

(Droogsma, 2007).

The final rationale of hijab is freedom. Muslim women who veil are not subjected to the ultra thin beauty standards, and escape the pressures and demands that are placed on Western women through media (Droogsma, 2007).

It is also important to keep in mind that there are degrees of required modesty, depending on the culture. In the strictest Islamic cultures, women wear burquas, a full body covering that also covers the face and neck exposing only their eyes, commonly seen in Afghanistan and illustrated below in figure 1. In other cultures, they only wear khimars or hijabs, which serve the purpose of covering a women's hair and seen below in figure 2 (Mortimer, 2000) and (Burns, 2009). Some visual examples of traditional Muslim clothing that can be found in predominant Muslim countries such as Afghanistan, Saudi Arabia and Egypt are presented in Figure 3 and 4. Both of these clothing choices serve the purpose of modesty but options such as these in the United States could be viewed by modern western women as dated and non fashionable, especially when they are compared to the haute couture seen on the fashion runways.



Figure 1: Burqa commonly seen in Afghanistan



Figure 2: Hijab



Figure 3: Abaya, Cloak Covering



Figure 4: Abaya with Hijab

Women living in Muslim countries, today, are trying to find ways that blend religious morality with a modern sense of style that express their individual self. The Qur'an and Sunnah, teachings of the Prophet Muhammad, leaves the door open to personal interpretation of modesty because both make no mention of form, style or color (Dabbous, 2005). Many Muslim women feel that God would not want to impose one costume on all people and Islam itself encourages fashion, art and beauty as long as they don't contradict with the principles of the Qur'an or Sunnah and historically, Islamic clothing for women across the Arabian Peninsula was always rich in design, color and embroidery (Dabbous, 2005). Examples of this clothing are seen below in figures 5, 6 and 7.



Figure 5: Women playing chess in Muslim Spain dated 1283



Figure 6: Muslim Women's Clothing Middle Ages

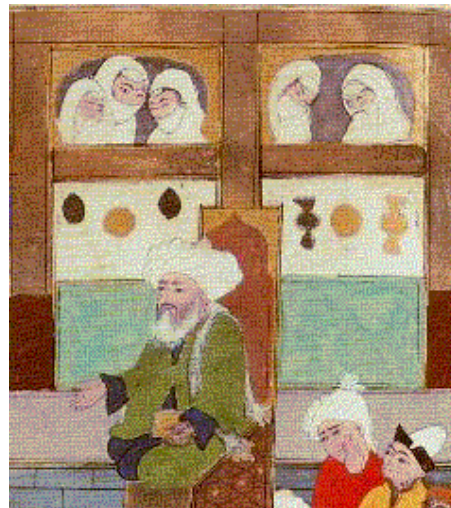


Figure 7: Mosque Scene Turkey circa 1600

Market Value

If demand exists, why are fashion retail chains ignoring this segment of the population? According to JWT, an advertising agency from the U.S. , Muslim populations in the U.S., on average, are richer and better educated than the general population. The average Muslim household makes more than \$50,000 a year, while over a quarter of the Muslim population earns more than \$100,000. Two thirds of Muslim Americans have at the very least a bachelor's degree (Economist, 2007). However, designers targeting this market such as Rabia Zargarput and Bin Hejaila are at a total loss because this trend has not gained attention by the larger fashion retail chains (Time, 2008).

While the market research conducted by JWT is promising, it does not specifically state what products would be most successful when selling to this segment. In fact, very little information is known about the demand of modest clothing for Muslim women residing in the U.S.

Countries that have a large Muslim population are embracing “Islamic Cosmopolitanism”, but the United States is not among them, which presents a problem for the large Muslim population that calls America home. The ignorance of this trend also means that many U.S. retail companies are missing the chance to add millions to their company’s revenues.

Guslen Aydemir, editor of Modest Flair, a U.S.-based Web site that sources style trends and news for Muslim readers, clearly states that the Islamic fashion market is on the verge of exploding and Ausma Khan, Chief Editor for Muslim Girl Magazine states that the potential to design for Muslim women and girls and to market this audience is enormous. The most contemporary and popular clothes are already being bought by Muslim women and they are creatively piecing outfits together to make them more modest, but Khan also states they would absolutely buy the same clothes with higher necklines, longer hemlines and a more voluminous fit (Dabbous, 2005).

To put a monetary value on this market, if someone were to assume that fifty percent of the world’s 1.6 billion Muslims dress modestly and that, conservatively, they spend \$120³ a year on modest clothing; it estimates the global market is worth 96 billion dollars a year. If you take this same principle to non Islamic countries such as the United Kingdom or France, where the purchasing power of its Muslim residents is higher and

³ The figure of \$120/year represents the same figure that was used in Young’s 2007 research article. To keep consistent with previous research already conducted the researcher used the same figure.

where clothing prices have a higher price tag, and estimate that in a year a Muslim resident would spend \$600⁴ a year on conservative clothing, the market amount for the United Kingdom alone, which is home to about 1.5 million Muslims, is worth anywhere between 90 million and 450 million dollars a year. At this rate, if there was a clothing store that marketed specifically to Muslims living in the European Union it would create a market worth 960 million to 4.8 billion dollars a year (Young, 2007).

When looking specifically at Muslim Americans, the potential market size for niche items such as fashionably modest clothing is enormous. Allied Media Corp put together demographic information on Muslim Americans. It gathered its data from the US Census of 2000 and Cornell University, and found that in 2002 39.8% of all American Muslims were between the ages of 18 to 29. This number is important to point out because this is the age range of which my target market belongs to. The study also indicated that 67% of all adult American Muslims are under the age of forty which is vastly different to the age range of other Americans where it was found that 67% are over the age of forty (Allied Media, 2007)

This data suggests that Muslim Americans are younger than the average American and the American Muslim population is experiencing an annual growth rate of 6% which is almost seven times the annual growth rate for average Americans (Allied Media, 2007). A clothing line, such as the one I am proposing in this project, could potentially generate millions of dollars. The entire Muslim population in the United States is estimated to be 8 million. Using the data above from Cornell, 39.8% of this population is between the ages of 18.29. This puts the target market number at 3.184 million.

⁴ The figure of \$600/year represent the same figure that was used in Young's 2007 research article.

Assuming that half of this population is women and half of those women dress conservatively the target market size for this type of clothing is estimated to be 796,000 people. If these women spend \$120 a year on modest clothing the market value, for the United States, is estimated to be over 95 million dollars. If we take into consideration that the United States has a larger buying power capability and that clothing costs more and assume that the amount of money spent on modest clothing every year is \$600 as opposed to \$120, the U.S. market value is estimated to be about 477 million dollars.

Current Clothing Available

The simple act of veiling shouldn't affect a woman's style or limit the clothing options made available to her. There is a shortage of modest fashionable clothing made available to Muslim women on the market today and it's a problem that needs to be addressed right away. Veiling isn't just being done in traditional communities anymore.



Women such as Dania Arayssa, public relations coordinator for the Lebanese Center for Cultural Research, and Gwendolyn Dawn, a designer living in Philadelphia, have seen the act of veiling form into a modern trend (Drabbous, 2005).

Figure 8



Current retail stores that cater directly to Muslim-American women are hard to locate and both customers and business owners such as Mohamed Mejri, a clothing retailer in Chicago, have to travel all over the world looking for items that fill the gap between fashion and modesty. Since

Figure 9



Figure 10

“brick and mortar” stores are hard to locate in the United States many Muslim-American women are being forced to resort to the internet to do their shopping and there are some internet-based companies in the United States that sell modest dress clothing, for example a black embroidered tunic from SunnahStyle.com seen in figure 8, a lavender tunic from IslamicOutfitters.com seen in figure 9, and a long striped t-shirt from ModestClothing.com seen in figure 10 (Duin, 2008).

Muslim women want to dress with “Islamic Chic” which helps them conform to a modest dressing style while also expressing their individuality through dress. Mustafa Karaduman, founding director of the most successful Islam fashion house in Turkey, Tekbir Giyim, backs up this view by stating that “[Muslim women] want to be chic as French women while preserving their religious values” (Mortimer, 2000). In predominantly Islam countries such as Lebanon, Turkey, Egypt, and Iran this new “Islamic Cosmopolitanism” has become the new haute couture. Women are wearing tapered blouses with elegant pants, sunglasses and chrome bracelets topped off with a complimentary colored head scarf (Mortimer, 2000). In Malaysia, a person can see sheer headscarves paired with luxurious silk and chiffon gowns, clingy trousers embellished with lace, and sparkling Swarovski crystals (Hassan, 2008). This phenomenon implies that Muslim women are trying to shatter the image that being devout in their faith means they are drab in their dress. (Wellington, 2006).

Although this concept may seem new, it began over two decades ago in Muslim countries such as Turkey and the U.A.E., with a style known as Islamic Chic or Islamic Cosmopolitanism. Examples of this current fashion trend seen on the runways are

presented below in figures 11, 12 and 13. It began due to a high demand by Muslim women wanting to dress modestly but still was in synchrony with the styles of the cultures they live in. Muslim women who live in non-Muslim countries don't want to hide their Muslim identity, but they don't want to stick out like the proverbial sore thumb either. Thus, for the designer who can balance modesty with fashion in terms of the market, the sky is the limit (Young, 2007).



Figure 11: Fashion Runway show in U.A.E



Figure 12: Fashion Runway show in Turkey



Figure 13: Fashion Runway show in Malaysia

CONCEPTUAL FRAMEWORK

Psychology of Clothing: Acculturation

When individuals immigrate to a different country, they most likely experience the process of acculturation and adopt different levels of acculturation. Muslim women are a part of the immigrant population living in the United States and like other immigrant populations Muslim-American women may experience and may be dealing with issues associated with acculturation. Since there is limited information about whether or not immigrant Muslim women who live in the United States acculturate, and to what degrees if they do, we lack the knowledge and understanding of the problems Muslim women face in terms of dress when they deal with acculturating into the United States.

Acculturation is “the process by which ethnic and racial minorities participate in the cultural traditions, values, beliefs, assumptions and practices of the dominant society” (Snowden & Hines, 1999, p.36). According to previous research (Berry, 2003), there are four levels of acculturation.

Assimilation is the first and refers to rejecting the individual’s cultural identity and accepting the host society’s culture. Assimilation strategy presents two levels of acculturation in people’s lives: one is high because people are accepting the host culture’s values and beliefs, while the other is low because they are rejecting their original culture’s values and beliefs (Berry, 2003). For example, assimilation occurs when a Muslim woman adopts American values in terms of dress and at the same time refuses all her Muslim culture’s values of modest dressing.

Integration is the next level and refers to accepting the larger society's culture while, at the same time, maintaining one's individual cultural identity. People who adopt the integration strategy have a high acculturation level in accepting the host society's culture (Berry, 2003). For example the clothing line proposed in this study that combines a sense of Western/American fashion mixed with modest dressing values of Muslim cultures is an example of integration.

Separation is the third level and refers to where "individuals place a value on holding onto their original culture and at the same time wish to avoid interaction with others" (Berry, 2003, p.24). In using the separation strategy, people show a low level of acculturation because they refuse the host culture's values and beliefs.

Marginalization or deculturation is the final level and refers to rejecting both the host as well as the original culture. The level of acculturation in the marginalization strategy is low because individuals refuse the host culture as well as their own (Berry, 2003). For example a woman who refuses the dress of her original culture while at the same time refusing the dress of the host culture. A woman who marginalized through dress might end up wearing non traditional clothing that is modest but does not conform to western style; consequently this woman would not fit in either culture.

The acculturation issues discussed above have relevance to the research due to the target market of the product are individuals in the integration process and 90% of the women participants in the focus group and survey were first generation Muslim-Americans.

Research Questions

From the previous literature and studies reviewed Muslim women have stated an interest in continuing to choose modest dress and want to show their allegiance to their faith through their dress, but also want to fit in with the culture of Western societies. Individual and cultural identities are closely intertwined, so it is important for a person to choose dress that is reflective of their original cultural identity to form a positive individual identity. Cultural identity is socially constructed and negotiated and clothing symbols are assigned cultural meanings and if those meanings are exaggerated, they may help promote stereotypical perceptions (Kaiser, 1985).

The identity aspect of the hijab deserves particular attention due to the identity formation being studied among immigrants who are of non-European decent into a European or Western culture. Ethnicity plays a key role in the development of an identity, and a positive identity has been linked with a healthy psychological image and academic achievement (Britto & Ameer, 2007). In a study conducted in 2001 among 682 Bangladeshi girls, it was shown that Bangladeshi girls who immigrated to the United Kingdom, who chose clothing from their own cultural group, were less likely to have “mental health problems”⁵ later in life than girls who chose to conform entirely, dress wise, to European standards. Subsequently, girls who chose integrated clothing choices between their native culture and the new culture had the lowest risk of “mental health problems” overall (Buhi et al., 2007). It was also stated that the complete adaptation of another culture’s clothing can generate conflict with families and friends who serve as an

⁵ “Mental Health Problems” is the term used in the study by Buhi et al., 2007. Clarification of what mental health problems referred to is unknown. An assumption has been made by the researcher that it refers to self identity formation and self esteem issues.

important agent among immigrant's lives into a new culture (Buhi, et al., 2007).

Therefore, it appears that the creation of a clothing line that mixes cultural concepts is important to have and serves as a good pathway of self identity for immigrants.

The major purpose of this study is to create a clothing line that would fit with the young Islamic female immigrants who are at the stage of integration in the acculturation process. In order to do so, the current study first examined 1) the style of clothing preferred among Muslim-American women; 2) modest clothing currently available for Muslim-American women; 3) the level of satisfaction among Muslim-American women with these existing options; and 4) the need for a modest fashionable style. Based on the results of the research, fourteen apparel designs were suggested.

RESEARCH METHODS

Study Design

The study design is cross-sectional and consists of two parts. The first part is a small focus group interview to gain a qualitative insight. The second part is a survey to gain a quantitative insight. A survey approach was selected to address the research questions. The survey design "provides a quantitative or numeric description of trends, attitudes, or opinion of a population" (Creswell, 2003). The goal of this study was to gather information from a large number of people in a specific period of time; therefore, the survey approach was the best design approach.

Focus Group

The researcher selected and asked permission from 8 Muslim women to participate in a small focus group interview. The purpose of the focus group interview was to gain an in-depth look at the opinions, customs and beliefs of Muslim-American women regarding dress and preferred characteristics of a new clothing line that targets this specific consumer segment. The focus group participants were a convenient sample that the researcher knew from previous encounters. A coder was used during the focus group interviews to ensure that the data received and analyzed by the researcher was in agreement with an outside party separate from this proposal. This helped ensure accuracy of interpretation.

Instrument

Upon completion of the focus group interviews, the researcher used this information to develop a survey instrument. The survey included 1) the level of satisfaction with ready to wear apparel in regard to fit, style, color, price and ethnic reflection that is currently available to Muslim-American women. 2) the level of satisfaction with store and website options. 3) percentage of clothing is bought through on-line or “brick and mortar” stores and 4) demographic information such as age, household income, education level and level of assimilation that describes the participant.

Questions on the satisfaction with current ready-to-wear apparel survey were taken from the previous research study (Currie, Lazorchak, MacDonald, 2009) and all other questions were developed based on the focus group interview results. (Please see appendix B for the on-line survey questionnaire).

Data Collection

This study used a non probability, convenience sampling method to recruit the study participants. Convenience sampling refers to “people who are available, volunteer, or can be easily recruited are included in the sample” (Johnson & Christensen, 2004). The study sample was restricted to individuals between the ages of 18 and 36 during the time of the survey, who were women and Muslim. The researcher solicited participants from women who attended or do attend The Ohio State University. This was done by the researcher attending the fall involvement fair at The Ohio State University campus. The researcher handed out the survey link to women who were on campus and who were identifiable as Muslim. The survey link was given to 150 women between the ages of 18-36, and the first 100 respondents’ answers were used. The survey was conducted on-line using SurveyMonkey.com.

Statistical Analysis

The raw data taken from the survey were analyzed by the researcher using description analysis of frequency, mean, range and standard deviation. The data were analyzed using SPSS data analysis software.

Data Usage

Once the focus group interviews were completed and the survey responses received and analyzed by the researcher, the information obtained was used to create a clothing line that targets American-Muslim women between the ages of 18-36. The clothing line consists of fourteen pieces.

RESULTS

Sample Characteristics Focus Group

The demographic characteristics are reported for the 8 Muslim women who took part in the qualitative study. Participants' age ranged from 19-25 years with a mean age of 22.5 years. The generational status for the participants included 100% first generation immigrants. No other personally identifiable information was collected for this group to ensure privacy.

Sample Characteristics of Survey Group

The demographic characteristics for the quantitative study are reported for the 100 Muslim females who participated. Participants' age ranged from 18-36 years with a mean age of 25.16 years.

Generational Status

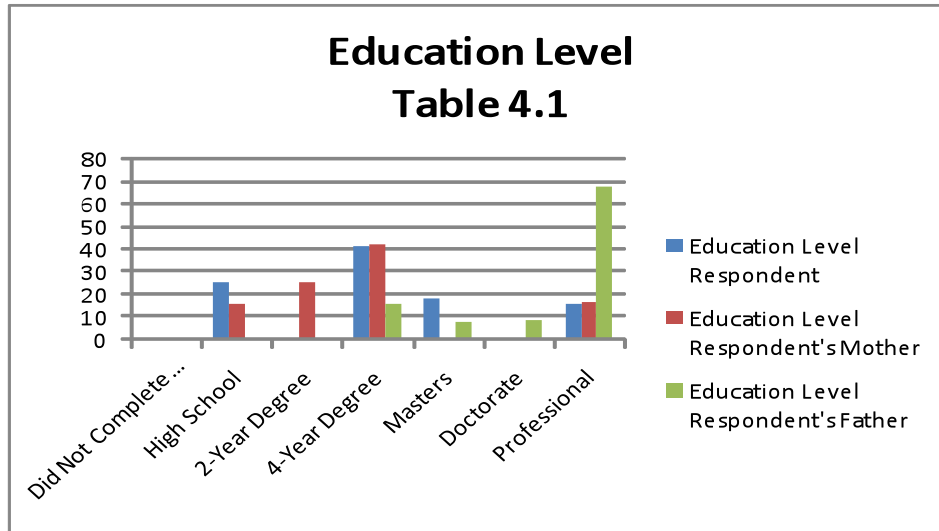
Ninety-two percent of the respondents were the first generation of their family to be raised in the United States and 8% of the participants were those whose parents were the first generation to be raised in the United States.

Educational Status

When asked what the highest level of education they had completed, none of the respondents indicated that they did not complete high school. One quarter of the respondents indicated that they had completed high school or earned a GED. None of the respondents indicated that they had earned a two year associates degree. Forty-one percent of the respondents indicated that they had earned a four year bachelor's degree. Eighteen percent of the respondents indicated that they had earned a Master's Degree. None of the respondents indicated that they had earned a Doctorate, and 16% of the respondents indicated that they had earned a professional degree such as a JD or MD. See table 4.1 for visual representation.

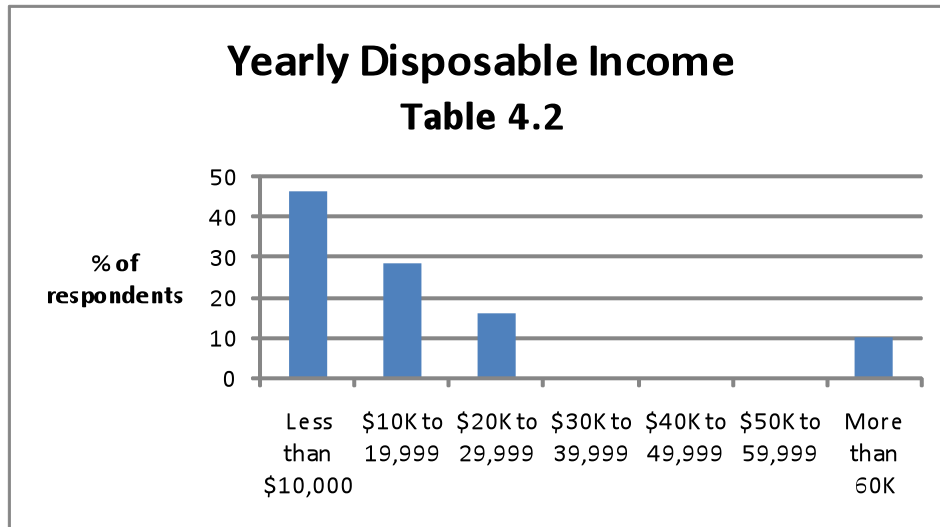
When asked about the participant's father's highest level of education completed, none of the participants indicated that their father did not complete high school. None of the participants indicated that their father had earned a high school diploma or GED. None of the respondents indicated that their father had earned a two year Associates Degree. Sixteen percent of the respondents indicated that their father had earned a four year Bachelor's Degree. Eight percent of the respondents indicated that their father had earned a Master's Degree. Nine percent of the respondents indicated that their father had earned a Doctorate Degree and 67% of the participants indicated that their father had earned a professional degree such as a JD or MD. See table 4.1 for visual representation.

When asked about the participant's mother's highest level of education completed, none of the respondents indicated that their mother did not complete high school. Sixteen percent of the respondents indicated that their mother had earned a high school diploma or GED. Twenty-five percent of the respondents indicated that their mother had earned a two year Associates Degree. Forty-two percent of the respondents indicated that their mother had earned a four year Bachelor's Degree. None of the respondents indicated that their mother had earned a Master's Degree. None of the respondents indicated that their mother had earned a Doctorate Degree and 17% of the respondents indicated that their mother had earned a professional degree such as JD or MD. See table 4.1 for visual representation.

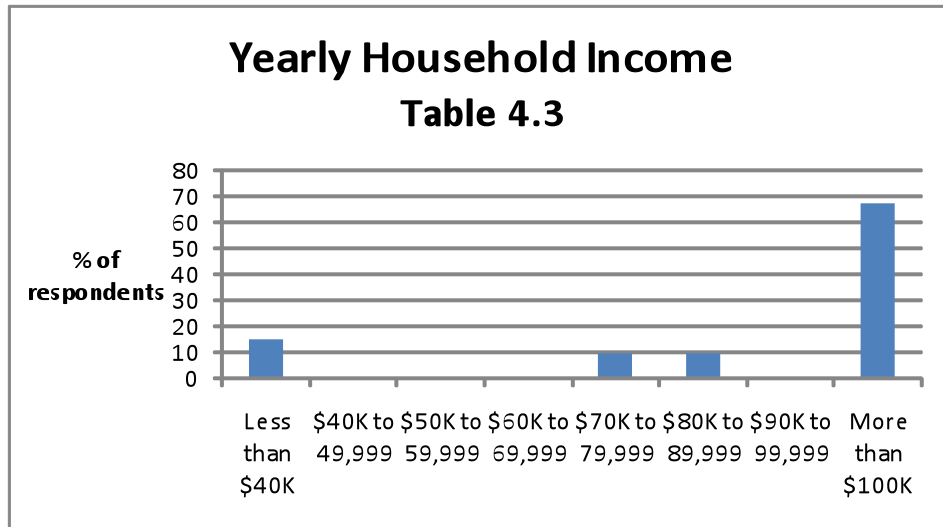


Financial Status

When asked about the yearly disposable income among participants 46% of the respondents indicated their yearly disposable income was less than \$10,000. Twenty-eight percent of the respondents indicated that their yearly disposable income was \$10,000-19,999. Sixteen percent of the respondents indicated that their yearly disposable income was \$20,000-29,999. None of the respondents indicated that their yearly disposable income was \$30,000-39,999. None of the respondents indicated that their yearly disposable income was \$40,000-49,999. None of the respondents indicated that their yearly disposable income was \$50,000-59,999, and 10% of the respondents indicated that their yearly disposable income was more than \$60,000. See table 4.2 for visual representation.

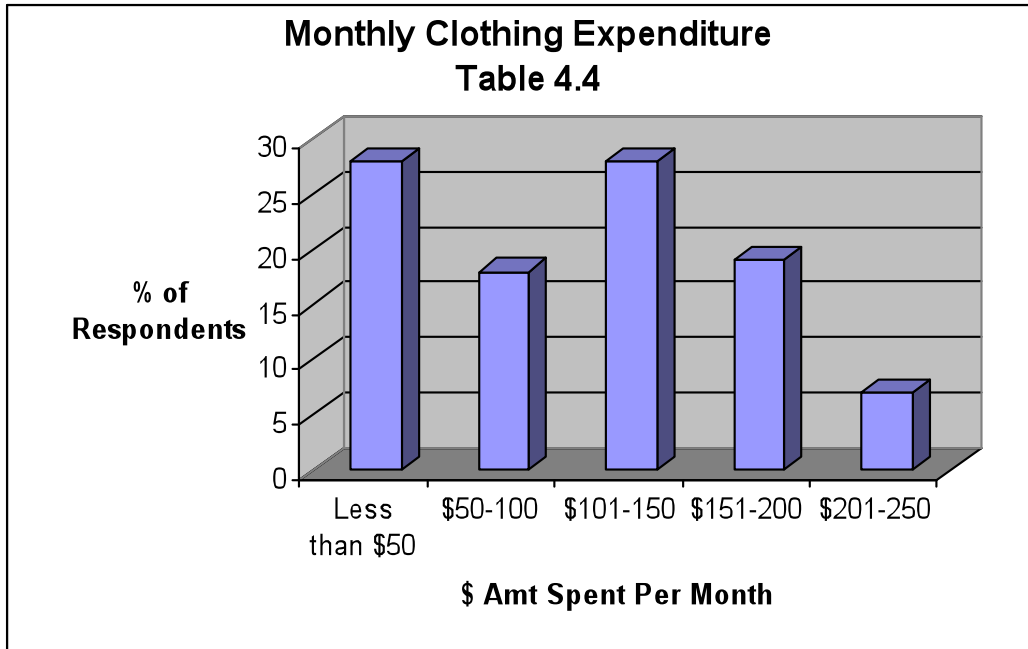


When asked about the total income of the participants' household including all earners, 15% of the respondents indicated that it was less than \$40,000. None of the respondents indicated that it was \$40,000-\$49,999. None of the respondents indicated that it was \$50,000-\$59,999. None of the respondents indicated that it was \$60,000-\$69,999. Nine percent of the respondents indicated that it was \$70,000-\$79,999. 9% of the respondents indicated that it was \$80,000-\$89,999. None of the respondents indicated that it was \$90,000-\$99,999 and 67% of the respondents indicated that it was more than \$100,000. See table 4.3 for visual representation.



Clothing Expenditure

When the participants were asked about the average amount of money they spend each month on clothing, 28% of the respondents indicated they spend less than \$50 a month on clothing. 18% of the respondents indicated they spend \$50-100 a month on clothing. 28% of the respondents indicated they spend \$101-150 a month on clothing. 19% of the respondents indicated that they spend \$151-200 a month on clothing and 7% of the respondents indicated that they spend \$201-250 a month on clothing. See table 4.4 for visual representation.



When asked to report how much money the participants were willing to spend on a single item of clothing, Sixteen percent of the respondents indicated that they would spend less than \$50. Fifty percent of the respondents indicated that they would spend \$50-100. Eight percent of the respondents indicated that they would spend \$101-150. Eight percent of the respondents indicated that they would spend \$151-200. None of the respondents indicated that they would spend \$201-250 and 18% of the respondents indicated that they would spend over \$250.

Results Related to Research Questions

In this section, findings regarding the four research questions posed before are reported. Results of both the focus group interview and the survey, (N=8) and (N=100), are used.

Style of Clothing Preferred

When participants were asked about what style of clothing they preferred, exactly half (50%) of the respondents reported that they preferred “Western” clothing which the researcher identified as current fashion trends and the other half, (50%) reported that they preferred a mix of both “Traditional” Muslim clothing such as abayas and hijabs, and “Western” clothing. None of the participants reported preferring “Traditional” Muslim clothing alone. Of the participants who responded that they preferred a mix of both, the researcher then asked them to identify what percentage of their wardrobe was made up of “Western” style clothing. The range of percentage was from 45%-99% with a mean of 69.87% of their mixed wardrobe being made up of “Western” style clothing.

The focus group provided more in-depth reasons for the preferences of these women. When the researcher asked overall what influenced the interviewees to dress the way they do (see Appendix A question 1), they stated that when they were younger their religion had a major influence on the way they dressed, mainly because their parents adhered to the principles of Islam. Being adults now, they believe that their upbringing had more to do with the way they dress, but Islam still had some factor into their clothing

choices. All of the women in the focus group had a choice to wear what they wanted without any repercussions from family, but dressing in revealing clothing did not appeal to them. Because all of the women participating in the focus group were first generation American-Muslims, they have had to struggle with maintaining the cultural and religious views their parents had, but they still felt the need to and wanted to follow American standards of fashion.

To gain a more accurate reason as to the style preference of America-Muslim women, the researcher asked in the focus group, if different life situations (such as weddings, every day wear, travel etc.) influenced the type of clothing they chose (See Appendix A question 2). Overall when it came to specific situations, the women stated in the focus group that did not change the way they dressed based on event or situation. They always chose to dress modestly no matter where they were. The only factor that came into play was the other type of guests who might be attending a specific event.

Overall the research concluded that Muslim-American women preferred the “western” style of dress over the “traditional” style and that the traditional background the interviewees grew up in played little part when selecting dress.

Store Preferences Among Muslim-American Women

While the preferred style of clothing that Muslim-American women preferred was “western” style with a more modest approach, the type of stores that this clothing was being purchased in, either brick and mortar or on-line, was of interest. When asked in the survey how much of their current shopping done in the United States was in brick and mortar stores, 5% of the respondents indicated that 0-20% of their clothes are purchased

in “brick and mortar” stores. Five percent reported that 21-40% of their clothes were purchased in “brick and mortar” stores. Twenty percent reported that 41-60% of their clothes were purchased in “brick and mortar” stores. Thirteen percent reported that 61-80% of their clothes were purchased in “brick and mortar” stores and 57% reported that 81-100% of their clothes were purchased in “brick and mortar” stores. Thus, this implies that “brick and mortar” stores were the popular choice among Muslim-American women when choosing where to shop. See table 4.5 for visual representation.

When asked how much of their current shopping was done through on-line stores, 75% of the respondents reported that 0-20% of their clothing purchases were done through on-line stores. Six percent of the respondents indicated that 21-40% of their clothing purchases were done through on-line stores. Thirteen percent of the respondents indicated that 41-60% of their clothing purchases are done through on-line stores. None of the respondents indicated that 61-80% of their clothing purchases were done through on-line stores and 6% of the respondents indicated that 81-100% of their clothing purchases were done through on-line stores. These results concur with the previous findings of “brick and mortar” store popularity and suggests that Muslim-American women preferred to shop in “brick and mortar” stores as opposed to on-line for apparel. See table 4.5 for a visual representation of these findings.



The results of the focus group provided a more in-depth look at the stores currently available for Muslim-American women to shop in and their preferences. While the survey asked about stores based in the United States, the focus group interviewees were asked about possible dissatisfactions with United States based stores and if, given a choice between the United States and other countries, where they would prefer to do their shopping. A majority of the respondents, 7 out of 8, preferred to shop at European based stores such as Top Shop and Zara and their on-line counter parts. Sample comments were as follows:

“Americans are renowned for having no fashion sense and the entire world seems to understand this concept except the United States. Major cities such as New York and Los Angeles have style but it’s limited which is a huge loss for American companies because Muslim women living in America want to hold on to their own culture, while fitting into a new one.”

Respondent #7 (22 year old Muslim-American female)

When asked why these women preferred European-based stores over American, it was stated

“Even though Europe can be categorized along with the West their stores have modest clothing choices and a sensible fashion sense that places an emphasis on fit rather than revealing sexy clothes.”

Respondent #6 (24 year old Muslim-American female)

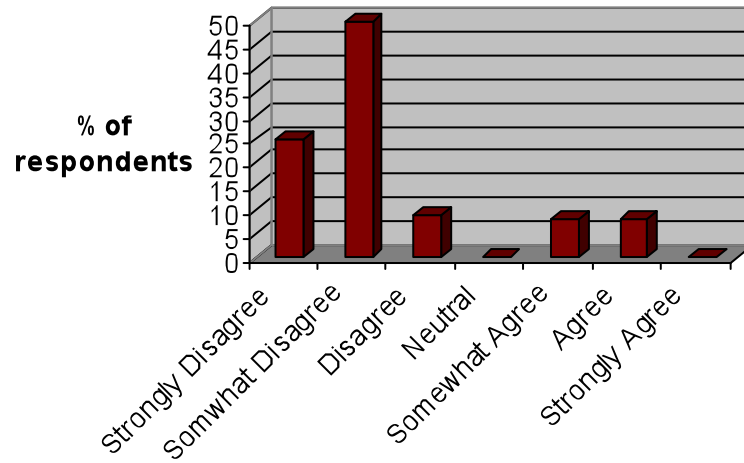
Level of Satisfaction with Brick and Mortar and On-Line Stores

Satisfaction with Brick and Mortar Stores

The statement of “Brick and Mortar Stores do a good job of catering to my ethnic heritage” was posed through the survey. Participants were asked to rate how strongly they agreed with the statement by using a scale system of 1-7, with 1 equaling strongly disagree and 7 equaling strongly agree. Twenty-five percent of the strongly disagreed with the statement. Fifty percent of the respondents disagreed with the statement. Nine percent of the respondents somewhat disagreed with the statement. None of the participants felt neutral about the statement. Eight percent of the respondents somewhat agreed with the statement. Eight percent of the respondents agreed with the statement and none of the respondents strongly agreed with the statement. The mean score of this question was 2.40 with a standard deviation of 1.484, suggesting an overall disagreement with the statement. See table 4.6 for visual representation.

"Brick and Mortar Stores Do a Good Job of Catering to my Ethnic Heritage"

Table 4.6



When asked to rate how strongly they agreed that they could find multiple stores that offered fashionable modest clothing pieces, 9% of the respondents indicated that they strongly disagreed. Forty-two percent of the respondents indicated that they disagreed. Seventeen percent of the respondents indicated that they somewhat disagreed. None of the respondents indicated that they were neutral. Eighteen percent of the respondents indicated that they somewhat agreed. Fourteen percent of the respondents indicated that they agreed and none of the respondents indicated that they strongly agreed. The mean score was 3.18, with a standard deviation of 1.660, which suggest an average somewhat disagreement group response.

Thus, a majority of the survey participants thought that brick and mortar stores in the United States did a poor job of catering to Muslim women's needs. Further, the focus group interviewees provided a valuable insight as to why they felt this way. When asked why the level of dissatisfaction with American owned stores was so high, all of

interviewees stated the United States tends to ignore the fashion needs of the Muslim population, but they all said that this was no surprise. All the women all expected that the United States would ignore anything dealing with the Muslim population except negative aspects such as terrorism. The women in the focus group also stated that American-based stores place too much emphasis on showing skin and the tight fit of clothing. This statement reflected such sentiments.

“Just because it’s tight doesn’t make it cute, people!”

Respondent #2, (25 year old Muslim-American Female.)

Satisfaction with on-line stores

The statement of “On-line apparel sites do a good job of catering to my ethnic heritage” was posed in the survey. None of the respondents indicated that they strongly disagreed with the statement. Sixty-eight percent of the respondents indicated that they disagreed with the statement. None of the respondents indicated that they somewhat disagreed with the statement. Four percent of the respondents indicated that they were neutral about the statement. Twenty-four percent of the respondents indicated that they somewhat agreed with the statement. None of the respondents indicated that they agreed with the statement and none of the respondents indicated that they strongly agreed with the statement. The mean score of this response was 2.35 with a standard deviation of 1.992, which suggests an average group response which was between disagree to somewhat disagree.

In response to the statement that it is easy to find multiple on-line sites that offer fashionable modest pieces of clothing none of the respondents indicated that they strongly disagreed. Seventy-six percent of the respondents indicated that they disagreed. None of the respondents indicated that they somewhat disagreed. None of the respondents indicated that they were neutral. Twenty-four percent of the respondents indicated that they somewhat agreed. None of the respondents indicated that they agreed and none of the respondents indicated that they strongly agreed. The mean score of this response was 2.72 with a standard deviation 1.288, suggesting an overall group response that was between disagree to somewhat disagree.

Level of Satisfaction Among Muslim-American Women with Existing Clothing Options

The level of satisfaction with the actual clothing that was purchased in “brick and mortar” stores and on-line stores was assessed using three questions in the survey. All questions asked in this section of the survey asked participants to rank their level of satisfaction using a 5 point scale with 1 being very satisfied and 5 being very dissatisfied. The first question asked participants to rate their level of satisfaction with “westernized” modest clothing with respect to fit, color choices available, styles available, comfort of clothing, quality of clothing, reflecting current fashion trends, reflecting their culture, and price. Analysis of the data using SPSS is provided along with all percentages per response.

When asked about the level of satisfaction with fit, 4% of the respondents indicated that they were very satisfied. Ten percent of the respondents indicated that they were somewhat satisfied. Nine percent of the respondents indicated that they were neutral about fit. Thirty-four percent indicated that they were somewhat dissatisfied and 43% of the respondents indicated that they were very dissatisfied. The mean of these responses was 4.02 with a standard deviation of 1.137, indicating an overall dissatisfaction with fit.

When asked about the level of satisfaction with color choices available, 25% of the respondents indicated that they were very satisfied. Thirty-four percent of the respondents indicated that they somewhat satisfied. Sixteen percent of the respondents indicated they were neutral about color choices. Twenty-five percent of the respondents indicated that they were somewhat dissatisfied and none of the respondents indicated that they were very dissatisfied. The mean of these responses was 2.41 with a standard deviation of 1.120, suggesting an overall response between somewhat satisfied and neutral.

When asked about the level of satisfaction with styles available, none of the respondents indicated that they were very satisfied. Fifteen percent of the respondents indicated that they were somewhat satisfied. Seventeen percent of the respondents indicated that they were neutral. Forty-two percent of the respondents indicated that they were somewhat dissatisfied and 26% of the respondents indicated that they were very dissatisfied. The mean of these responses was 3.79 with a standard deviation of .998, suggesting an overall response between neutral and somewhat satisfied.

When asked about the level of satisfaction with comfort of clothing, 25% of the respondents indicated that they were very satisfied. Sixteen percent of the respondents indicated that they were somewhat satisfied. Twenty-five percent of the respondents indicated that they were neutral. Thirty-four percent of the respondents indicated that they were somewhat dissatisfied and none of the respondents indicated that they were very dissatisfied. The mean of these responses was 2.68, with a standard deviation of 1.188, suggesting an overall response between somewhat satisfied and neutral.

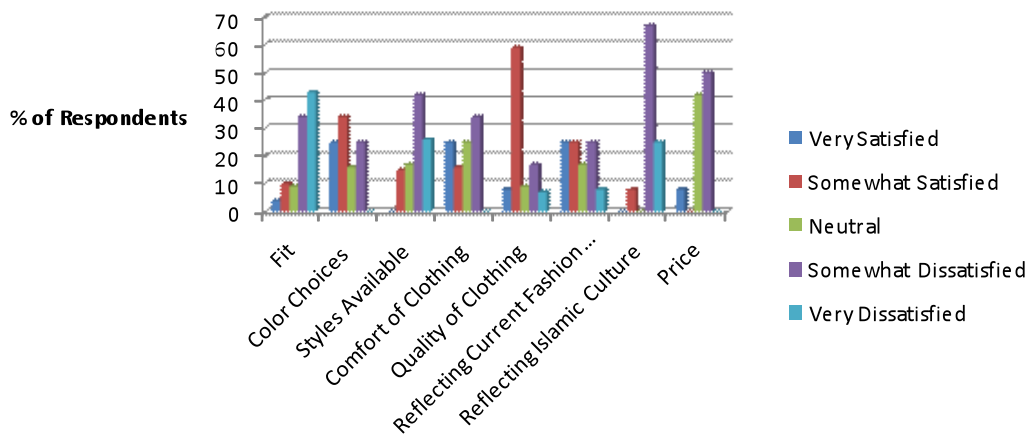
When asked about the level of satisfaction with quality of clothing, 8% of the respondents indicated that they were very satisfied. Fifty-nine percent of the respondents indicated that they were somewhat satisfied. Nine percent of the respondents indicated that they were neutral. Seventeen percent of the respondents indicated that they were somewhat dissatisfied and 9% of the respondents indicated that they were very dissatisfied. The mean of these responses was 2.56, with a standard deviation of 1.085, suggesting an overall response between somewhat satisfied and neutral.

When asked about the level of satisfaction with clothing reflecting current fashion trends, 25% of the respondents indicated that they were very satisfied. Twenty-five percent of the respondents indicated that they were somewhat satisfied. Seventeen percent of the respondents indicated that they were neutral. Twenty-five percent of the respondents indicated that they were somewhat dissatisfied and 8% of the respondents indicated that they were very dissatisfied. The mean of these responses was 2.66, with a standard deviation of 1.312, suggesting an overall response between somewhat satisfied and neutral.

When asked about the level of satisfaction with clothing reflecting their current culture, none of the respondents indicated that they were very satisfied. Eight percent of the respondents indicated that they were somewhat satisfied. None of the respondents indicated that they were neutral. Sixty-seven percent of the respondents indicated that they were somewhat dissatisfied and 25% of the respondents indicated that they were very dissatisfied. The mean of these responses was 4.09, with a standard deviation of .753, suggesting an overall response of somewhat dissatisfied.

When asked about the current level of satisfaction with price of clothing, 8% of the respondents indicated that they were very satisfied. None of the respondents indicated that they were somewhat satisfied. Forty-two percent of the respondents indicated that they were neutral about price. Fifty percent of the respondents indicated that they were somewhat dissatisfied and none of the respondents indicated that they were very dissatisfied. The mean of these responses was 3.34, with a standard deviation of .844, suggesting an overall response between neutral and somewhat dissatisfied. Please see table 4.8 for a visual representations of responses to all of these items.

Satisfaction Level with Current Clothing
Table 4.7



When asked how satisfied the respondents were that “westernized” modest clothing reflected their current beliefs/values, none of the respondents indicated they were very satisfied, nor did any of the respondents indicate they were somewhat satisfied. Twenty five percent of the respondents indicated they were neutral. Sixty-seven percent of the respondents indicated they were somewhat dissatisfied and 8% of the respondents indicated that they were very dissatisfied. The mean of these responses was 3.83, indicating a mostly somewhat dissatisfied feeling with standard deviation of .551.

When asked how respondents would rate their level of satisfaction overall with the “westernized” modest clothing market, none of the respondents indicated they were very satisfied, nor did any of the respondents indicate they were somewhat satisfied. Sixteen percent of the respondents indicated they were neutral. Eighty-four of the respondents indicated they were somewhat dissatisfied and none of the respondents

indicated they were very dissatisfied. The mean of these responses was 3.84, indicating a mostly somewhat dissatisfied feeling, with a standard deviation of .368

Need for Modest Clothing in the United States

Two questions in the survey were dedicated to assessing the need of a modest clothing line in the United States. When asked if the respondents would shop at a store that offered fashionable modest clothing for Muslim women, 94% of the participants indicated they would, with only 6% indicating they would not. When asked how much of their entire shopping would be done in a store that offered modest fashionable clothing, the answers ranged from 10-90%, with a mean of 52.66% of the participants' entire clothing shopping being done in a store such as this.

The focus group, (N=8), conducted was able to provide a more in-depth need of a modest fashion line in American for Muslim women. A sample comment was:

I'm like any woman, I love to shop, but it's hard to get excited about shopping when you know you're just going to spend hours looking for only a couple of pieces. It's easier to find modest pieces of clothing in the winter time, especially here in Ohio, because not a lot of people are going to be wearing shorts! As soon as spring and summer clothing lines start to hit the stores, the chances of finding longer modest pieces that aren't bare midriffs, tank tops, tube tops or just plain wrong, are as close as the Cleveland Browns chance of winning the Superbowl, it's just not going to happen! When I go shopping my favorite term to use is Inshallah, which in Arabic means "if God wills it" because sometimes I feel that it's only a miracle from God that I'll actually find some decent pieces.

Respondent #8 (25 year old Muslim-American female)

When selecting clothing to buy, overwhelmingly the women who participated in the focus group felt that fit was the single most important thing and that a proper fit was one of the hardest things to find with clothing in the United States. One of the interviewees of the focus group put it into perspective in this comment:

I like to feel feminine and pretty but that doesn't mean I like to show off the "goods" you know. When I try to shop for clothing I have to go one to two sizes above what I am and then I just feel frumpy not pretty. I think American stores are capable of designing clothing that can make a woman feel like a woman not like a hooker. There are multiple ways that women can show their beautiful without showing their skin and I feel that American women for the most part miss this concept. It seems they're concerned with getting pants that say "Juicy" on their butts and then they complain when they are objectified by men! I'm an American woman too so I don't want it to seem as if I'm betraying my own kind and I know I'm not speaking for all American women but being consumers we are the first step in demanding more from producers and women need to realize the power they have.

Respondent #3 (21 year old Muslim-American female)

Results from the survey and focus group interviews confirm that there exists a clear need for modest clothing lines that could cater not only to Muslim-American women, but to all women who feel the need to cover up their bodies a little more than many current garments.

Creating Clothing for Muslim-American Women

Therefore, the researcher designed a line of clothing that could cater to Muslim-American women. Before the design process, important attributes to aid in the design process were collected from the women in both the focus group and survey about what type of clothing Muslim-American women prefer with respect to fit, style, color, and reflecting ethnic heritage. On the survey, two questions were asked about clothing Muslim-American women prefer to shop for (See Appendix B Section III question 1, 2).

Participants were asked to rate their agreement with statements using a scale of 1-7 with, 1 being strongly disagree and 7 being strongly agree. Analysis of the data using SPSS is given, along with all percentages per response. See tables 4.8 and 4.9 .

In response to the statement “When I buy clothing it is important to be that it fits well,” none of the respondents indicated that they strongly disagreed. None of the participants indicated that they disagreed. None of the participants indicated that they somewhat disagreed. None of the participants indicated that they were neutral. Eight percent of the participants indicated that they somewhat agreed. Twenty-five percent of the participants indicated that they agreed and 67% of the participants indicated that they strongly agreed. The mean of these responses was 6.59, with a standard deviation of .637, suggesting an overall response between agree and strongly agree.

In response to the statement “I prefer to buy classics, that is, clothing that always seems to be in style,” none of the respondents indicated that they strongly disagree. None of the respondents indicated that they disagreed. Nine percent of the respondents indicated that they somewhat disagreed. None of the respondents indicated that they were neutral. Sixteen percent of the respondents indicated that they somewhat agreed. Fifty percent of the respondents indicated that they agreed and 25% of the respondents indicated that they strongly agreed. The mean of these responses was 5.82, with a standard deviation of 1.095, indicating an overall response between neutral to somewhat agree.

In response to the statement “I wear clothing that reflects my ethnic heritage,” 17% of the respondents indicated that they strongly disagreed. Nine percent of the respondents indicated that they disagreed. None of the respondents indicated that they somewhat disagreed. Sixteen percent of the respondents indicated that they were neutral. Thirty-four percent of the respondents indicated that they somewhat agreed. Eight percent

of the respondents indicated that they agreed and 16% of the respondents indicated that they strongly agreed. The mean of these responses was 4.29, with a standard deviation of 1.986, indicating an overall feeling between somewhat disagree to neutral.

In response to the statement “I like dark or muted colors rather than bright colors,” 8% of the respondents indicated that they strongly disagreed. Nine percent of the respondents indicated that they disagreed. Seventeen percent of the respondents indicated that they somewhat disagreed. Twenty-five percent of the respondents indicated that they were neutral. Seventeen percent of the respondents indicated that they somewhat agreed. Sixteen percent of the respondents indicated that they agreed and 8% of the respondents indicated that they strongly agreed. The mean of these responses was 4.14, with a standard deviation of 1.986, indicating an overall feeling between somewhat disagree to neutral.

In response to the statement “I select clothes that do not draw attention to myself in anyway,” none of the respondents indicated they strongly disagreed. Thirty-four percent of the respondents indicated they disagreed. Eight percent of the respondents indicated they somewhat disagreed. Thirty-four percent of the respondents indicated that they were neutral. Sixteen percent of the respondents indicated they somewhat agreed. None of the respondents indicated they agreed and 8% of the respondents indicated they strongly agree. The mean of these responses was 3.64, with a standard deviation of 1.487, indicating an overall response between somewhat disagree to neutral.

In response to the statement “When I buy clothing it is important that it is considered “fashionable” at the time,” none of the respondents indicated they strongly

disagreed. None of the respondents indicated they disagreed. Eight percent of the respondents indicated they somewhat disagreed. Seventeen percent of the respondents indicated they were neutral. Twenty-five percent of the respondents indicated they somewhat agreed. Fifty percent of the respondents indicated they agreed and none of the respondents indicated that they strongly agreed. The mean of these responses was 5.17, with a standard deviation of .985, indicating an overall response between somewhat agree and agree.

In response to the statement “If there is a fashionable piece of clothing I like, price plays little factor in my decision to purchase it,” none of the respondents indicated they strongly disagreed. Eighteen percent of the respondents indicated they disagreed. Twenty-five percent of the respondents indicated they somewhat disagreed. None of the respondents indicated they were neutral. Nineteen percent of the respondents indicated they somewhat agreed. Nineteen percent of the respondents indicated they agreed and 19% of the respondents indicated they strongly agreed. The mean of these responses was 4.53, with a standard deviation of 1.839, indicating an overall response between neutral to somewhat agree.

In response to the statement “I like to wear bright, bold colors that people notice,” 8% of the respondents indicated that they strongly disagreed. Eight percent of the respondents indicated that they disagreed. Seventeen percent of the respondents indicated that they somewhat disagreed. Seventeen percent of the respondents indicated that they were neutral. Twenty-five percent of the respondents indicated that they somewhat agreed. Seventeen percent of the respondents indicated that they agreed and 8% of the

respondents indicated that they strongly agreed. The mean of these responses was 4.26, with a standard deviation of 1.679, indicating an overall response between neutral and somewhat agree.

In response to the statement “I like to wear colors that complement my skin tone,” none of the respondents indicated that they strongly disagreed. None of the respondents indicated that they disagreed. None of the respondents indicated that they somewhat disagreed and none of the respondents indicated that they were neutral. Thirty-three percent of the respondents indicated that they somewhat agreed. Fifty percent of the respondents indicated that they agreed and 17% of the respondents indicated that they strongly agreed. The mean of these responses was 5.84, with a standard deviation of .692, indicating an overall response between somewhat agree and agree.

In response to the statement “I prefer loose styles rather than more tightly-fitting clothing,” none of the respondents indicated that they strongly disagree. None of the respondents indicated that they disagreed and none of the respondents indicated that they somewhat disagreed. Twenty-five percent of the respondents were neutral. None of the respondents indicated that they somewhat agreed. Thirty-three percent of the respondents indicated that they agreed and 42% of the respondents indicated that they strongly agreed. The mean of these responses was 5.92, with a standard deviation of 1.195, indicating an overall agreement response.

In response to the statement “I prefer simple clothing rather than clothing with lots of detail,” none of the respondents indicated that they strongly disagreed. Eight percent of the respondents indicated that they disagreed. Sixteen percent of the

respondents indicated that they somewhat disagreed. Thirty-three percent of the respondents indicated that they were neutral. Nine percent of the respondents indicated that they somewhat agreed. Seventeen percent of the respondents indicated that they agreed and 17% of the respondents indicated that they strongly agreed. The mean of these responses was 4.62, with a standard deviation of 1.556, indicating an overall response between neutral and somewhat agree.

In response to the statement “I like clothing that I can mix and match with other pieces of clothing in my wardrobe,” none of the respondents indicated that they strongly disagreed, disagreed, somewhat disagreed or were neutral. Fifty percent of the respondents indicated that they agreed and 50% of the respondents indicated that they strongly agreed. The mean of these responses was 6.50, with a standard deviation of .503, indicating an overall response between agree and strongly agree.

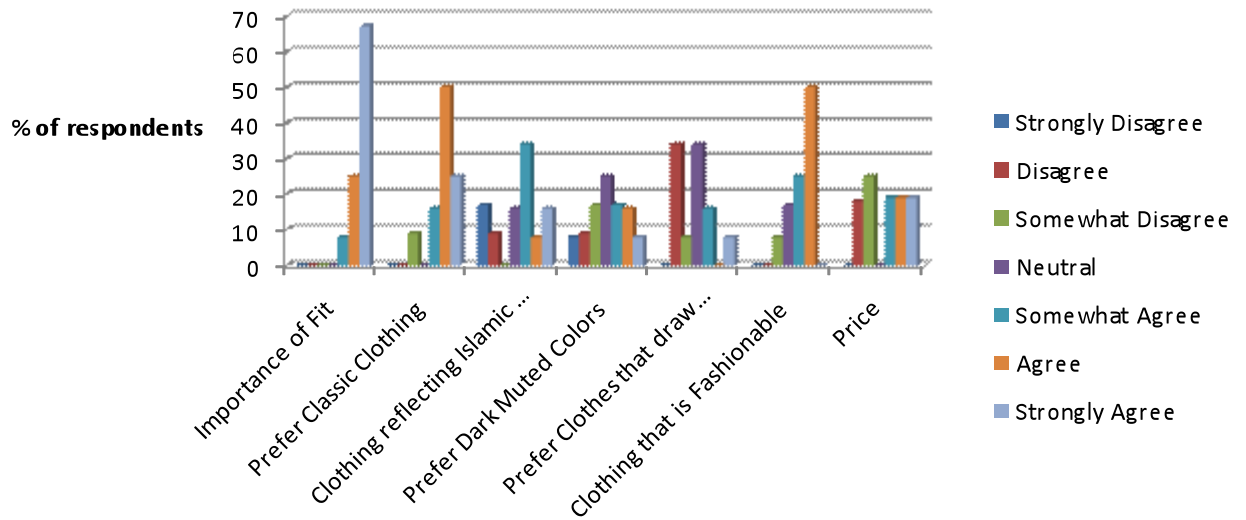
In response to the statement “I wear clothing that everyone else is wearing even though it may not look good on me,” 50% of the respondents indicated that strongly disagreed. Thirty-four percent of the respondents indicated that they disagreed. Sixteen percent of the respondents indicated that they somewhat disagreed. None of the respondents indicated that they were neutral, somewhat agreed, agreed or strongly agreed. The mean of these responses was 1.66, with a standard deviation of .742, indicating an overall response between strongly disagree and disagree.

Based on the results of this study, the ordering of characteristics from most important to least important for Muslim-American women was:

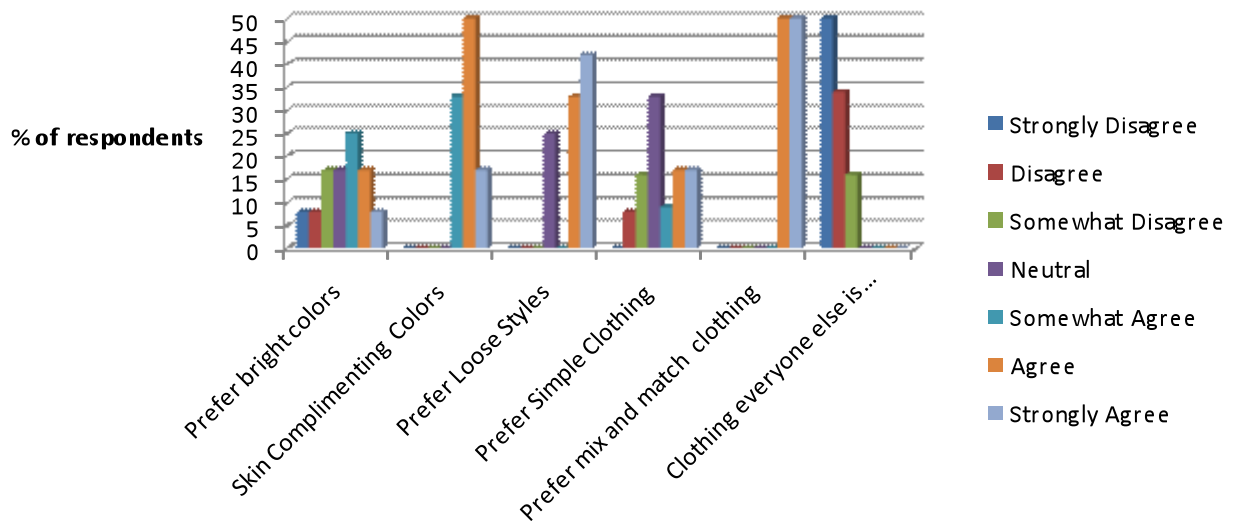
- 1) Fit
- 2) Ability to mix and Match
- 3) Classic clothing that is always in style
- 4) Loose fitting clothing
- 5) Clothing that is considered fashionable at the time
- 6) Clothing that compliments skin tone
- 7) Clothing that reflects the wearer's ethnic heritage
- 8) Clothing made up of dark colors
- 9) Clothing made up of bright colors
- 10) Simple styles of clothing
- 11) Clothing that draws attention
- 12) Price

Please see tables 4.8 and 4.9 for a visual representation of these findings.

Preferred Clothing to Shop For
Table 4.8



Preferred Clothing to Shop For
Table 4.9



Creation of Modestly Beautiful

Taking the information above the following fourteen pieces of clothing were created as a sample of the new fashion line, “Modestly Beautiful.” See figures 14-27. Analyzing the data from the survey and focus group, the researcher was able to consider specific characteristics that seemed of great interest to Muslim-American women. These areas include fit, classic clothing, color that compliments the skin tone and the ability for clothing to be mixed and matched. When asked if it is important that clothing fits well, 100% of the responses were somewhat agree to strongly agree. When asked if the respondents preferred classic clothing that always seemed to be in style, 91% of the responses ranged from somewhat agree to strongly agree. When asked if the participants preferred clothing that complimented their skin color all responses ranged from somewhat agree to strongly agree and when asked if the respondents preferred clothing that could be mixed and matched with other items all responses ranged from agree to strongly agree. Looking at this data it was important that the pieces designed for “Modestly Beautiful” contained articles of clothing that were fashionable, had a more voluminous fit and complimentary colors. These fourteen pieces were developed for the main purpose of targeting Muslim-American women who want to remain at the integration level of enculturation, that is, mixing their own religious/cultural history of dressing modestly with a fashionable twist. Please see figures 14-27 for the collection pieces and figures 28-30 for the fashion figures. It was important, when creating the clothing, to pay close attention to the needs and wants of the target audience. Taking into consideration the level of importance of each clothing aspect, from the numbered list seen above a chart was created below of all the figures with a check mark next to the particular

design aspect in fulfills. Please note that price is not listed in the attribute list because price points were not set for the clothing series.

Clothing Attribute	Figure 14	Figure 15	Figure 16	Figure 17	Figure 18	Figure 19	Figure 20
Fit				x	x	x	x
Mix and Match Ability	x	x	x	x	x	x	x
Classic Clothing					x	x	
Loose Fitting	x	x	x	x		x	x
Fashionable					x		
Compliments Skin Tone					x		
Reflects Ethnic Heritage	x	x	x			x	x
Dark Colors		x		x	x		x
Bright Colors	x		x			x	
Simple Styles	x	x	x	x	x	x	x
Draws Attention	x	x	x				x

Cloting Attribute	Figure 21	Figure 22	Figure 23	Figure 24	Figure 25	Figure 26	Figure 27
Fit	x	x	x	x	x	x	x
Mix and Match Ability	x	x	x	x	x	x	x
Classic Clothing	x	x	x	x	x	x	x
Loose Fitting	x	x	x	x	x	x	x
Fashionable	x		x	x	x	x	x
Compliments Skin Tone					x		x
Reflects Ethnic Heritage							
Dark Colors	x	x			x	x	x
Bright Colors			x	x		x	
Simple Styles	x	x	x	x	x	x	x
Draws Attention							



Figure 14: yellow Hijab



Figure 15: Blue Hijab



Figure 16: Pink Hijab



Figure 17: Brown Patchwork Sweater Jacket



Figure 18: Green/White Stripped Sweater Jacket



Figure 19: Pink/White Layered T-Shirt



Figure 20: Purple/Black Layered Logo T-Shirt



Figure 21: Black Wide Leg Trouser Pants

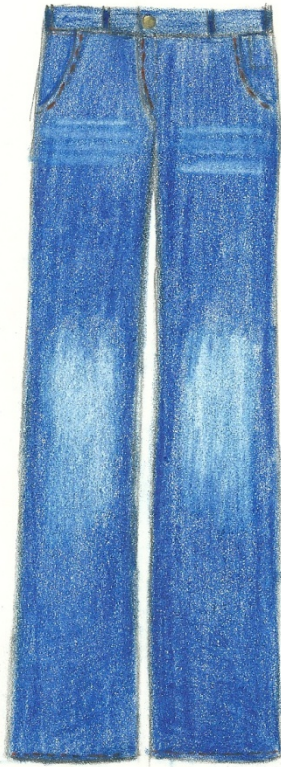


Figure 22: Denim Wide Leg Pants

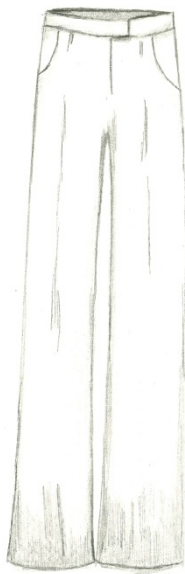


Figure 23: White Wide Leg Trouser Pants

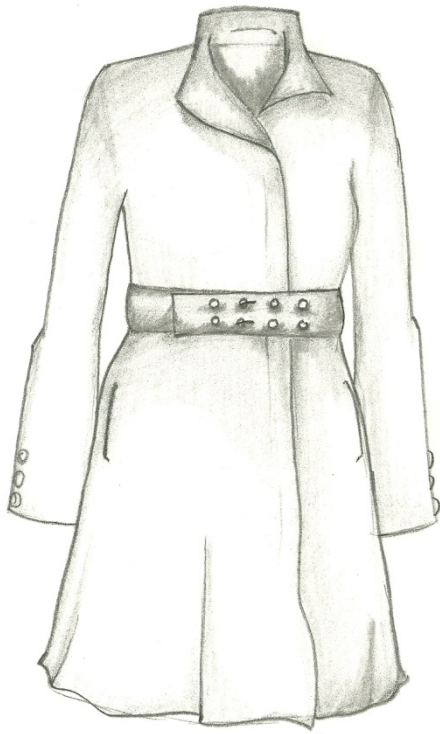


Figure 24: White Trench/Outerwear Coat



Figure 25: Cognac Trench/Outerwear Coat



Figure 26: Blue/White Stripped Boatneck Sweater



Figure 27: Reverse “Charlie Brown” Sweater



Figure 28: Fashion Figure 1.

Green/White Stripped Sweater with wide leg denim pants and olive green hijab



Figure 29: Fashion Figure 2

Blue/white stripped boat neck sweater with white wide leg trouser pants and blue red hijab.



Figure 30: Fashion figure

3. White trench coat with black wide leg trousers and pink hijab.

Discussion

The main objective of this research was to identify current problems and issues with the American retail clothing market from the perspective of Muslim-American women. Another objective was to gain an inside look at the shopping habits practiced by Muslim-American women in relation to the type of clothing they shop for, what items such as price and fit factor into the decision making process, and the possible profit margin for a company venturing into this market. After collecting all the above data, the last objective of this research was to develop a new fashion line that could be offered to Muslim-American women who want to remain at the integration level of enculturation, that is, mixing their own religious/cultural history of dressing modestly, with a fashionable twist.

Demographic results found from the current study were consistent with those from the 2000 Census data published by the American Community Survey. The Muslim-American population is richer and has obtained a higher education than the average American. From the survey given, we can see that 41% of the respondents have at least a bachelor's degree and 34% have an advanced degree. According to the ACS, only 27.4% of Americans have a bachelor's degree (ACS, 2009). The survey showed that 67% of all respondents are from a household that makes more than \$100,000 a year compared to the 20.7% that is found in the ACS (ACS, 2009). This is a market that retailers should want to target.

Future Implications for Apparel Manufacturers and Retailers

The findings from the focus group and on-line survey in this study revealed the huge potential impact of the modest apparel market in the United States, which shouldn't be ignored. The results of the survey showed that on average Muslim-American women are spending between \$101-150 per month on clothing. Using the estimated number of young Muslim-American women, 796,000 (please see pg 11) and taking into consideration that 94% of the survey respondents indicated they would shop at a store that carried clothing like the line proposed, the potential market size in terms of the number of potential customers would be 748,240. With that potential market number and using an average monthly spending rate of \$100 per month would yield approximately 897 million dollars annually. Thus, apparel retailers and manufacturers should pay attention to this underserved market segment and explore the needs and wants of a fashionable but modest clothing line for young Muslim-American women to increase their satisfaction with apparel and apparel retail outlets available in the United States. Not only would clothing such as the line proposed increase levels of satisfaction among Muslim-American women it would also serve to increase levels of self esteem and satisfaction with apparel management and maintaining cultural identities. Referring back to the study summarized on page six there are five major themes or reasons why a Muslim woman chooses to veil; identity, protection, respect, preservation and freedom. The clothing line proposed helps a Muslim-American woman realize all of these categories thereby helping her preserve and increase her cultural identity.

While the clothing line proposed does target Muslim-American women in the integration level this clothing line could also have huge market implications outside of the specific one talked about in this study. Currently in America there is a growing movement that has been seen in popular media such as Newsweek, Good Morning American, MSNBC, The Dr. Phil Show, USA Today and Fox. The movement is called “Pure Fashion” and it is an international faith based program designed for girls 14-18 with a goal of emphasizing a young women’s dignity through her clothing choices. Many young women today are losing their sense of innocence and movements such as “Pure Fashion” and clothing such as “Modestly Beautiful” can help a young woman maintain her identity and dignity. American culture today tends to promote a “look at me” or an “all about me” mentality and sadly women tend to show this statement through their barely there clothing. Retailers today are constantly getting into hot water with the promotion of thongs for little girls and lewd suggestion t-shirts. It is obvious that a more modest approach would be in high demand not only among American-Muslim women but among women and girls who want to dress with dignity.

The clothing line proposed in this study also has the potential to appeal to older women as well as the younger crowd targeted by “Pure Fashion.” If you take into consideration that inevitably as a woman ages she tends to naturally become more modest in her dressing. She tends to cover up slightly more than she did when she was younger. This is easily seen by looking at post collegiate professions such as college professors, teachers, lawyers, doctors etc. Most women do not want to stick out for the wrong reasons in regards to their clothing choices. Women want to be respected and they want to maintain their dignity, they don’t want to walk out of their houses looking like they

have a night job on the corner. That is why a clothing line like the one proposed has huge market potential and growth not just for American-Muslim women but for all women. According to the American Community Survey, there are currently over 123 million women in the United States who are over the age of 15, assuming that they spend \$120 a year on clothing such as the type proposed in this study, the market value for modest clothing apparel is over 14 billion dollars annually in the United States alone. This number has potential to make even the most difficult retail CEO drool.

Limitations and Recommendations

This study focused strictly on women, leaving out the satisfaction level of clothing options among Muslim-American men. Because Islam calls for modestly among both men and women, the study of the satisfaction level of dress for Muslim-American men is worth merit. This study also included only women in the age range of 18-36, leaving out a large consumer segment of younger and older Muslim-American females which could also add to the potential market value of a clothing line like the one proposed. The study also gathered the bulk of its information from college educated or degree seeking Muslim-American women which could put the total household income and educational attainment slightly higher than the true national average. Taking all this information into consideration the study of clothing satisfaction among Muslim-American men and women of a different age range is worth the time and effort. The proposed figure of 897 million dollars annually could easily be increased when adding this market to modest clothing apparel lines.

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Appendix A

Focus Group Questions to guide discussion

- 1) When influences you, religiously or personally to dress modestly and why? How do these choices reflect back to the Qur'an and Hadiths? (Hadiths are teachings or sayings of the Prophet Muhammad)
- 2) Do different situations, such as weddings, every day wear, traveling etc, influence you to dress more or less modestly? If so what are they?
- 3) When selecting your dress or shopping for new clothes what factors (style, fit, price etc) influence you the most when selecting articles of clothing to wear/buy?
- 4) What types of clothing would you like to see in a new clothing line that is targeted specifically to American-Muslim women?
- 5) Other countries such as Egypt, Turkey, U.A.E. and even Saudi Arabia are targeting "Islamic Chic" or "Islamic Cosmopolitanism." How does it make you feel that the United States is not following this trend? Do you feel your market segment is being ignored and if so why do you think that is?
- 6) Overall in regards to the purchasing of clothing do you feel Muslim women shop more or less than women who are not Muslim? Do you feel this is a cultural aspect of Islam?

Appendix B

Sample of On-Line Survey

Clothing Satisfaction Among American-Muslim Women
1. Introduction
<p>My name is Johnna Potts. I am a student in the Department of Consumer Sciences at The Ohio State University. I am completing a bachelor's degree in Fashion Merchandising and will be using this information to compile my senior honor's thesis.</p> <p>You are invited to participate in this study. You must be at least 18 years or older to participate. Your participation in this survey is strictly voluntary and your responses will remain confidential. You may also decline to answer any questions or discontinue participating in the survey at any time.</p> <p>Your participation in completing this survey is invaluable. It will take approximately 15-20 minutes to complete.</p> <p>If you have any questions about this study, please contact me at potts.132@osu.edu or my advisor Dr. Jae-Eun Chung at JChung@ehe.osu.edu</p> <p>There is no right or wrong answer to any of the questions you will be asked. Please select the response that best represents your opinion of the question. Thank you so much for your participation.</p>
<p>1. After reading the above paragraph do you understand that this survey is strictly voluntary?</p> <p><input type="radio"/> Yes</p> <p><input type="radio"/> No</p>
<p>* 2. Do you hereby state that you are at least 18 years old?</p> <p>If you are not at least 18 years of age please exit this survey and do not continue any further.</p> <p><input type="radio"/> Yes</p> <p><input type="radio"/> No</p>

Clothing Satisfaction Among American-Muslim Women

2. Section II

This section of the survey will deal with current shopping habits and trends.

1. What type of clothing do you prefer to shop for when purchasing clothing?

- ☐ Traditional Muslim clothing (Abaya, hijab etc)
- ☐ "Western" clothing (Current fashion trends fads etc)
- ☐ Mix of both

2. If you chose "mix of both" to the previous question, what percentage of your clothing purchases would be considered "western"?

(If you did not choose "mix of both" please skip this question.)

3. If there was a store that offered fashionable (follows current trends) modest clothing for Muslim women would you shop there?

- ☐ Yes
- ☐ No

4. If you answered "yes" to the above question, what percentage of your entire clothes shopping would you do in a store like this?

(If you answered "no" please skip this question.)

5. How much of your shopping (for clothing) would you estimate is done in brick and mortar* stores?

*(Brick and Mortar refers to physical stores you can walk into.)

- ☐ 0-20%
- ☐ 21-40%
- ☐ 41-60%
- ☐ 61-80%
- ☐ 81-100%

Clothing Satisfaction Among American-Muslim Women

6. How much of your shopping (for clothing), would you estimate is done on-line?

- ☐ 0-20%
- ☐ 21-40%
- ☐ 41-60%
- ☐ 61-80%
- ☐ 81-100%

Clothing Satisfaction Among American-Muslim Women

3. Section III

This section of the survey deals with your preferences when shopping for clothing.

1. Please read the statements below and answer based on how well you agree with the statement.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
When I buy clothing it is important to me that it fits well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I prefer to buy classics, that is, clothing that always seems to be in style.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wear clothing that reflects my ethnic heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like dark or muted colors rather than bright colors.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I select clothes that do not draw attention to myself in anyway.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I buy clothing it is important that it is considered "fashionable" at the time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If there is a "fashionable" piece of clothing I like, price plays little factor in my decision to purchase it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. Please choose the answer the best represents your opinion.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I like to wear bright, bold colors that people notice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to wear colors that complement my skin tone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I prefer loose styles rather than more tightly-fitting clothing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I prefer simple clothing rather than clothing with lots of detail.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like clothing that I can mix and match with other pieces of clothing in my wardrobe.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I wear clothing that everyone else is wearing even though it may not look good on me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Clothing Satisfaction Among American-Muslim Women

3. These questions deal with store choices. Please select the answer that best represents your opinion.

*(Brick and Mortar refers to physical stores you can walk into.)

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
Brick and mortar* clothing stores in the U.S. do a good job of catering to my ethnic heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can find modest pieces of clothing year round in most stores.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can find multiple stores that offer fashionable modest clothing pieces.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brick and mortar* clothing stores in the U.S. do a poor job of catering to my ethnic heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On-line apparel sites do a good job of catering to my ethnic heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can find multiple on-line sites that offer fashionable modest clothing pieces.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I want to shop for modest pieces of clothing I am limited to only a few options.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On-line apparel sites do a poor job of catering to my ethnic heritage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Clothing Satisfaction Among American-Muslim Women

4. Section IV

This part of the survey deals with questions about your level of satisfaction with modest clothing available for purchase.

Questions about clothing deal with clothing that you would feel comfortable wearing outside, not clothing that can be concealed.

1. What is your level of satisfaction with "westernized" modest dress clothing available in regards to...

	Very Satisfied	Somewhat Satisfied	Neutral	Somewhat Dissatisfied	Very Dissatisfied
Fit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Color Choices Available	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Styles Available	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Comfort of Clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quality of clothing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reflecting Current Fashion Trends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reflecting your culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Price	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. How satisfied are you that "westernized" modest clothing available reflects your beliefs/values?

- ☐ Very Satisfied
- ☐ Somewhat Satisfied
- ☐ Neutral
- ☐ Somewhat Dissatisfied
- ☐ Very Dissatisfied

3. Considering all your answers above, how would you rate your satisfaction OVERALL with the "westernized" modest clothing market?

- ☐ Very Satisfied
- ☐ Somewhat Satisfied
- ☐ Neutral
- ☐ Somewhat Dissatisfied
- ☐ Very Dissatisfied

Clothing Satisfaction Among American-Muslim Women

5. Section IV

This is the last section of the survey and it deals with your demographic information.

1. What is your current age in years?

2. Which statement below most accurately describes your family's history in the United States?

- ☐ My family has been living in the U.S. for many generations
- ☐ My parents were the first generation of their family to be raised in the U.S.
- ☐ I am the first generation of my family to be raised in the U.S.

3. What is the highest level of education you have completed?

- ☐ Did not complete High School
- ☐ High School Diploma /GED
- ☐ 2 Year College Degree (Associate)
- ☐ 4 Year College Degree (BA, BS)
- ☐ Master's Degree
- ☐ Doctorate
- ☐ Professional Degree (JD, MD)

4. What is the highest level of education your mother has completed?

- ☐ Did not complete High School
- ☐ High School Diploma /GED
- ☐ 2 Year College Degree (Associates)
- ☐ 4 Year College Degree (BA, BS)
- ☐ Master's Degree
- ☐ Doctorate
- ☐ Professional Degree (JD, MD)

Clothing Satisfaction Among American-Muslim Women

5. What is the highest level of education your father has completed?

- ☐ Did not complete High School
- ☐ High School Diploma /GED
- ☐ 2 Year College Degree (Associates)
- ☐ 4 Year College Degree (BA, BS)
- ☐ Master's Degree
- ☐ Doctorate
- ☐ Professional Degree (JD, MD)

6. What is your current occupation?

7. How much money per year would you consider to be your "disposable" income?

- ☐ Less than \$10,000
- ☐ \$10,000-\$19,999
- ☐ \$20,000-\$29,999
- ☐ \$30,000-\$39,999
- ☐ \$40,000-\$49,999
- ☐ \$50,000-\$59,999
- ☐ More than \$60,000

8. What is the total household income including all earners in your family? (i.e. spouse, parents, etc)

- ☐ Less than \$40,000
- ☐ \$40,000-\$49,999
- ☐ \$50,000-\$59,999
- ☐ \$60,000-\$69,999
- ☐ \$70,000-\$79,999
- ☐ \$80,000-\$89,999
- ☐ \$90,000-\$99,999
- ☐ More than \$100,000

Clothing Satisfaction Among American-Muslim Women

9. What is the AVERAGE amount of money you spend on clothing per month?

- ☐ Less than \$50
- ☐ \$50-\$100
- ☐ \$101-\$150
- ☐ \$151-\$200
- ☐ \$201-\$250
- ☐ Over \$250

10. What is the MOST amount of money you'd be willing to spend on a single item of clothing?

- ☐ Less than \$50
- ☐ \$50-\$100
- ☐ \$101-\$150
- ☐ \$151-\$200
- ☐ \$201-\$250
- ☐ Over \$250

Appendix C
Institutional Review Board Approval Form
Survey Group



Office of Responsible Research Practices

300 Research Foundation
1960 Kenny Road
Columbus, OH 43210-1063

Phone (614) 688-8457
Fax (614) 688-0366
www.orrp.osu.edu

October 2, 2009

Protocol Number: 2009E0744
Protocol Title: **LIFTING THE VEIL ON FASHION: FILLING THE GAPS BETWEEN MODESTY AND FASHION APPARELS FOR AMERICAN-MUSLIM WOMEN, JAE-EUN CHUNG, JOHNNA POTTS, CONSUMER SCIENCES**
Type of Review: Request for Exempt Determination
ORRP Staff Contact: Cheri M. Pettey
Phone: 614-688-0389
Email: pettey.6@osu.edu

Dear Dr. Chung,

The Office of Responsible Research Practices has determined the above referenced protocol **exempt from IRB review**.

Date of Exempt Determination: 09/28/2009
Qualifying Exemption Category: 2

Please note the following:

- Only OSU employees and students who have completed CITI training and are named on the signature page of the application are approved as OSU Investigators in conducting this study.
- No procedural changes may be made in exempt research (e.g., recruitment procedures, advertisements, instruments, enrollment numbers, etc.).
- Per university requirements, all research-related records (including signed consent forms) must be retained and available for audit for a period of at least three years after the research has ended.
- It is the responsibility of the Investigator to promptly report events that may represent unanticipated problems involving risks to subjects or others.

This determination is issued under The Ohio State University's OHRP Federalwide Assurance #00006378.

All forms and procedures can be found on the ORRP website – www.orrp.osu.edu. Please feel free to contact the ORRP staff contact listed above with any questions or concerns.

A handwritten signature in black ink, appearing to read "Cheri Pettey".

Cheri Pettey, MA, Certified IRB Professional
Senior Protocol Analyst—Exempt Research

Exempt Determination
Version 1.0

Appendix D
Institutional Review Board Approval Form
Focus Group



Office of Responsible Research Practices

300 Research Foundation
1960 Kenny Road
Columbus, OH 43210-1063

Phone (614) 688-8457
Fax (614) 688-0366
www.orrp.osu.edu

June 29, 2009

Protocol Number: 2009E0558
Protocol Title: LIFTING THE VEIL ON FASHION: FILLING THE GAPS BETWEEN MODESTY
AND FASHION APPARELS FOR AMERICAN-MUSLIM WOMEN, JAE-EUN
CHUNG, JOHNNA POTTS, DEPARTMENT OF CONSUMER SCIENCES
Type of Review: Request for Exempt Determination
Cheri M. Pettey
ORRP Staff Contact: Phone: 614-688-0389
Email: pettey.6@osu.edu

Dear Dr. Chung,

The Office of Responsible Research Practices has determined the above referenced protocol **exempt from IRB review**.

Date of Exempt Determination: 06/29/2009
Qualifying Exemption Category: 2

Please note the following:

- Only OSU employees and students who have completed CITI training and are named on the signature page of the application are approved as OSU Investigators in conducting this study.
- No procedural changes may be made in exempt research (e.g., recruitment procedures, advertisements, instruments, enrollment numbers, etc.).
- Per university requirements, all research-related records (including signed consent forms) must be retained and available for audit for a period of at least three years after the research has ended.
- It is the responsibility of the Investigator to promptly report events that may represent unanticipated problems involving risks to subjects or others.

This determination is issued under The Ohio State University's OHRP Federalwide Assurance #00006378.

All forms and procedures can be found on the ORRP website – www.orrp.osu.edu. Please feel free to contact the ORRP staff contact listed above with any questions or concerns.

A handwritten signature in black ink, appearing to read "Cheri Pettey", with a long horizontal flourish extending to the right.

Cheri Pettey, MA, Certified IRB Professional
Senior Protocol Analyst—Exempt Research

